§37 cases the wife is informed of the husband's decision. According to Nida: "She can't say no. I'm her boss." He added: "No matter if friends, and you give her kids. So long you not sick." However questionable such ideal control of the husband may be, the fact is that a wife will often be fully willing to act as a partner in such an arrangement, because she herself desires the husband's friend and feels any other means of gratifying her desire difficult. She may even ask her assistance for such an exchange to her husband's, in the event that the other partner remains aloof from the proposal. A rare variant of this pattern is for an unmarried man to supply his married friend with an unmarried girl in exchange for sexual access to the latter's wife. Frequently extramarital sexual exchanges are arranged under conditions of intoxication. With leading she occurs to oblige a man who is away from his wife.

§38 Evidence of the direct sale of sexual favors was noted in only one young woman during the period when American troops and construction workers were crowding Lower Post. Although other promiscuous girls undoubtedly received money and gifts of cigarettes, candy, and lipstick from soldiers, the motive behind their behavior does not appear to have been primarily pecuniary. Most girls were willing to exchange sexual access for truck rides and the stimulation of exotic situations. Local white trappers also make efforts to secure Indian girls as temporary sexual partners and to secure generally give them money. Since no girl relies to any extent on such financial remuneration, a pattern of prostitution may be questioned and other motives inferred. Such motives include a desire for sexual interaction and a reluctance to offend prominent white men.

§35 Incest is regarded with abhorrence and there is a tendency to classify as incestuous any sexual relationship between relatives (other than the paternal male and maternal female cross-cousins) closer than third cousins and between members of the same moiety. Not only would discovery of an incestuous relationship arouse strong public opinion, but such behavior is thought to lead to insanity in the guilty couple and deformity in the offspring.

§39 The only forms of atypical sexual relations known to occur in Eskimo society are rape and [illegible] homosexuality. Since premarital sexual intercourse is often carried out in a manner suggesting rape, particular attention was paid to the definition of this form of behavior. Informants agreed that persuading a girl in order to win sexual access to her is not necessarily rape. They pointed out that rape can occur only when a girl unmistakably resents a man's attention and fights him for her freedom. One is still left unclear as to how much struggle is required to demarcate the typical from the atypical. Field notes contain several incidents in which from two to six youths were observed dragging girls into houses or vacant houses. On one occasion Jane Bara, the youngest promiscuous girl in the community, requested the company of the ethnographer's wife en route to a dance. She was asked if she was from boys in order to wear them or because she was afraid, and replied that she was because she was frightened. Yet the ethnographer's wife once interrupted a situation in which three older youths were struggling with Jane. The boys ran off but the girl, instead of resuming her safety, quickly went into the night class. Obviously the ambivalence which girls seem to manifest in sexual situations makes it difficult to recognize rape. The fact that girls traveling at night are often accompanied by partners helps somewhat in making a determination. When such girls succumb to sexual demands expressed through teasing and pretends, they separate